317 Salt.- Rock salt (uma·l) obtained in winter
135 chiefly, from dry salt lake to E in Koso terri-
431 tory between Randsburg and Cantil on n. edge of
Mohave desert. Individual men went for it, afoot;
[415] "a man started out at 2-3 o'clock in the morning,
taking water with him in a basketry water bottle.
He returned home the same evening or the next
487 day, bringing back 1/2 sackful of salt, enough
for about one month, on each trip" (SM). Route
followed led S from Weldon to Kelso valley in
Kawaiisu territory, thence SE to Jawbone canyon
and Mohave desert and NE to Dry Salt lake. An-
other route from Onyx led over Walker pass, S
across Indian Wells valley to Dove springs and
through Red Rock canyon to Cantil. Either route
[482] about 40 mi. long. Salt transported in large
lumps, in deerskin sacks; when used pounded in
mortars or pulverized on slab; used sparingly
on cooked meat and for drying meat and fish,
but not to season acorn, piñon mush, or any other
262 plant foods. Salt per se not specifically tabooed
784 at certain times (SM, FP), as among Diegueño,
Mohave (Kroeber, Handbook, 721, 747, 748, 750);
food taboos related specifically to meat (includ-
ing fish), grease, and cold water. However, as
it was only with meat and fish that salt was
used, practical result was that observers of
meat taboo also abstained from salt during taboo
periods.

251 Storage and preservation of food.- Acorns
343 stored in granary (la·lwašti·l) of Miwok type
(Kroeber, Handbook, 446, pl. 38) but lacking cen-
ter post and with framework consisting of 4 large
posts, 6 ft. high, set upright in ground 3 ft.
apart to form square. Bottom of granary cleared
ground by 2-4 in. Granary lined with sagebrush;
after acorns dumped in, layer of brush piled over
them and bark slabs put over brush to keep out
rain. Granaries built at acorn grounds used from
yr. to yr.; during winter man and wife made
trips to their granary and drew upon contents as
needed. Smaller granaries of same type sometimes
set up near dwelling house to use for acorns
gathered nearer home.

Piñon cache (pača·i·ništ) consisted of cir-
cular pit, about 5 ft. in diameter, 2 1/2 ft.
deep, dug with sticks in floors of natural rock
shelters near piñon grounds. Pits lined with flat
rocks (SM) or brush (FP); loose piñons dumped
into cavity, cache covered with large flat rocks
or grass and small stones. During winter men made
trips to caches, packing home piñons in skin
sacks.

Families generally had storage house near
family dwelling; this storage house as large and
made in same fashion as living house, save that
[415] it lacked fire pit and smoke hole and walls were
thatch and mud covered. In this house were kept
large wide-mouthed coiled baskets, some "as big
as washtubs" and trays used as receptacles for
stores of dried meat, fish, small seeds, piñons,
acorns, as well as articles of domestic or occa-

428 768 was, however, mainly burnt, destroyed, or given away at owner's death or at burning later. Quantity of property destroyed at burnings varied; in event all not destroyed, some of man's property might find its way into his brother's or sons' hands, some of woman's into her sister's or daughter's keeping; husband did not inherit any property from wife or vice versa. FP complained that after her husband's death, SM, her husband's brother, tried to get some of his brother's property; "that was the way they used to do; they'd take everything away from the widow."

428 556 768 If man left 3 sackfuls shell money at his death, son "might save out 2 of them from his father's burning and keep them" to help establish himself as a rich man; this was all right, "because that relation (deceased) would know the son was going to burn that money again later on" (i.e., when son himself died). Man's bow, arrows usually not burnt because "they were hard to make"; deceased woman's mortars, metate, mullers, sometimes necklace, some of her baskets might also be saved by her relatives.

221 484 Movements and trade.- From Feb. through middle of Aug., food-gathering activities kept Tübatulabal shifting about in family groups in lower altitudes (2000-4000 ft.), chiefly in lower and upper Sonoran life zones, in valleys, foothills, river canyons. From Aug. to middle of Nov., groups moved into higher altitudes (5000-6000 ft.), first E to piñon grounds on w. slopes of Sierra Nevadas in Transition zone, then W to acorn grounds in Greenhorn mts. in upper Sonoran zone; family groups or individuals might also go on trading trips after piñon harvest. During short winter season from middle of Nov. to Feb., family groups returned to valley-foothill region in lower and upper Sonoran zones and men did some hunting, fishing, and procured salt from desert, but at this season people "mainly stayed home, not doing anything" (SM) and lived in small hamlets (fig. 11).

487 484 Adults, in couples or small groups, also traveled quite a bit outside home area (SM); Powers, 1875, met a Palagewan at Tule R. reservation who had visited Hopi (Powers, 394). Desire to trade, to hunt, fish, or gather food in certain areas, to play games, obtain services of shaman among reasons mentioned for taking trips. To E, Tübatulabal went as far as Randsburg on Mohave desert; to S, SW to Tejon in Tehachapi mts. and to Chumash villages near Ventura on Pacific coast; to W as far as Tulare lake, in central San Joaquin valley. As girl FP had camped on desert (see Autobiography of FP); SM as boy of 9 had been to Tejon ranch and Ventura with his father; in going to Chumash villages near Ventura, route lay through Walker's basin to Caliente, thence to Yokuts village, Lapau, then to Tejon, thence via Comanche creek to 2 Chumash villages, makakak and alko·laupal, near Ventura. Trip took 2 days on foot to Tejon, 2 more days from Tejon to Ventura (SM). MM's narrative of trip from Tejon to Caliente confirms former part of this

484 statement (Voegelin, 1935 b, 221). Within Tübatulabal area trails lay chiefly along ridges.
487 Marriage statistics for last 80-90 yrs. also give indications of groups with whom there has been intimate contact; 98 marriages recorded of which there were 17 Tübat.-Tübat.; 7 Tübat.-Palagewan; 2 Tübat.-Bankalachi; 7 Tübat.-Owens Valley Paiute (several relatively recent); 6 Tübat.-Koso; 14 Tübat.-Kawaiisu; 12 Tübat.-Yokuts, mainly Tejon Yokuts; 4 Tübat.-Chumash; 1 Tübat.-Yaqui; 18 Tübat.-white (Mexicans, Frenchmen, Americans).
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439 From Chumash, Tübatulabal obtained shell money, shell cylinders, steatite, probably, and
422 in later times horses; these exchanged for
437 piñons. They also took advantage of trading trips to Chumash to collect lumps of asphalt from beach and to fish in ocean. Occasionally Chumash made reciprocal visits. In trading, "a sack of piñons was left on the ground; the Ventureños came up, and took as many as they wanted, and laid shell money down in payment" (SM). No bargaining; goods had fixed price (see below). Shell money, certain varieties of acorns obtained from Yokuts (Monilabal), in exchange for piñons.
439 In fall of 1932 SM and MM visited Northfork
484 Mono on trading trip (Voegelin, 1935 b, 239).
439 Dried meat mentioned most frequently as com-
773 modity traded intratribally, in winter especially; in myth Coyote buys meat with shell money (Voegelin, 1935 b, 199). Yellowhammer bands another trade article within tribe.

436 Currency.- Clamshell disks (tugumba·l), standard currency; disks kept strung on native twine, strings coiled and stored in money jars (see section on Basketry) or, if person had large quantity currency she hid part of it away in skin sacks. Perforated shell cylinders (hobo·apun), which like disks were obtained already made up from Chumash, came in 2 sizes; used chiefly for necklaces, nose plugs, but sometimes kept in money jars, served as currency. Olivella shells,
[825] haliotis shell known, but not used for currency; dentalium unknown to informants.
Smallest unit of measure in clamshell currency was ya·nẓil, double length of index finger or about 8 in. Standard unit (ki·la·hil) measured twice around circumference of palm and fingers, about 45 in.; this also known as hištʰ; cf. Yokuts, hista, Chumash stü, for string this length (Kroeber, Handbook, 565).
435 Largest unit (pu·wil) was 16-hištʰ string, about 45 ft. In terms American money, ya·nẓil = 1 cent, hištʰ = 10 cents, pu·wil = $2. Informants realized 16-hištʰ string or pu-wil should have been equated to $1.60. Shell cylinders 3 in. long worth one hištʰ; those 5 in. long double.
Woman's sifter worth 8 hištʰ ($1); whole deer, yellowhammer quill band pu·wil ($2); horse, 70 yrs. ago, 5 pu·wil ($10). In 1932 10-lb. bag of chia seeds offered to SM for $2, which was "too high" (SM); plugs, balls of tobacco were selling for $3.

159 married to John Tungate (a white man). We had a
591 tent up there; Mike Miranda made us a tent to
602 live in all winter. There was no road to Canebrake then, when we first moved up there. The children grew old enough to go to school, so every winter we would move down to Sweet's ranch; [487] Legora's children used to go to school from there in a buggy. In summer we'd move back to Canebrake [221] again. Finally they built a road and the bus came up there for the children; then we stayed there all the time and didn't move back and forth.

159 When we were down at Sweet's one winter an old man rode down from Canebrake and told us my uncle had been burnt up in his house up there. My uncle had a little tule house and he used to build a big fire all the time in the middle of the house, on the ground. There were big dry logs all around outside the house. We went up there; everybody went up to see the corpse. There was just a little bit of it left; the house was all burnt up.

[428] I got my uncle's land after he died; I already owned some my mother and father had.

159 Two yrs. after Irene was born, Legora had Annie; then 2 yrs. after that, Esther; then Johnnie 2 yrs. after Esther. Legora's husband, John Tungate, kept living with us at Canebrake. One time when Irene was about 11 or 12 yrs. old, we were sitting outside the house one evening in summer, around sundown. Mike was up there that time, too. Fred (a grandson) was playing his guitar. We saw a hummingbird coming straight toward Irene; he was hitting that little girl. None of us could catch him. The next day Irene felt sick; that night she had convulsions and foam was coming out of her mouth. She didn't talk, she didn't eat anything. That night, about midnight, we asked Mike, "Have you money?" "Yes, I have $10," he said. "All right," we said. He gave us that money and we harnessed a horse up to the buggy. We were going to take Irene to a (Kawaiisu) doctor at Kelso valley.

Passing by Onyx we heard a chicken crow; it was about 3 a.m. We got to Kelso valley at 2 o'clock that afternoon. Irene's face was swollen; she wouldn't eat or drink anything.

756 We arrived at the doctor's house about 8
159 o'clock. He worked with Irene all night; he sang; he danced, hopping all around inside his house; near daylight he went outside and looked toward the E. He sang, "All my animals are coming here now." Then elk came to that doctor. We couldn't see that elk, but the doctor could. Elk told the doctor, "I'm looking all over; I see 2 witches, those 2 women at the Onyx rancheria. Those are the only 2 witches there are in this country; there are no others," Elk told that doctor.

After awhile, after the doctor had sucked Irene, that devil inside her went out. The doctor asked Legora if she had heard the devil leaving Irene's body. "No," Legora said. But the doctor had heard it, when it went out; he sucked it out. That morning Irene was glad, happy; she was all right again. Two months ago she came up here